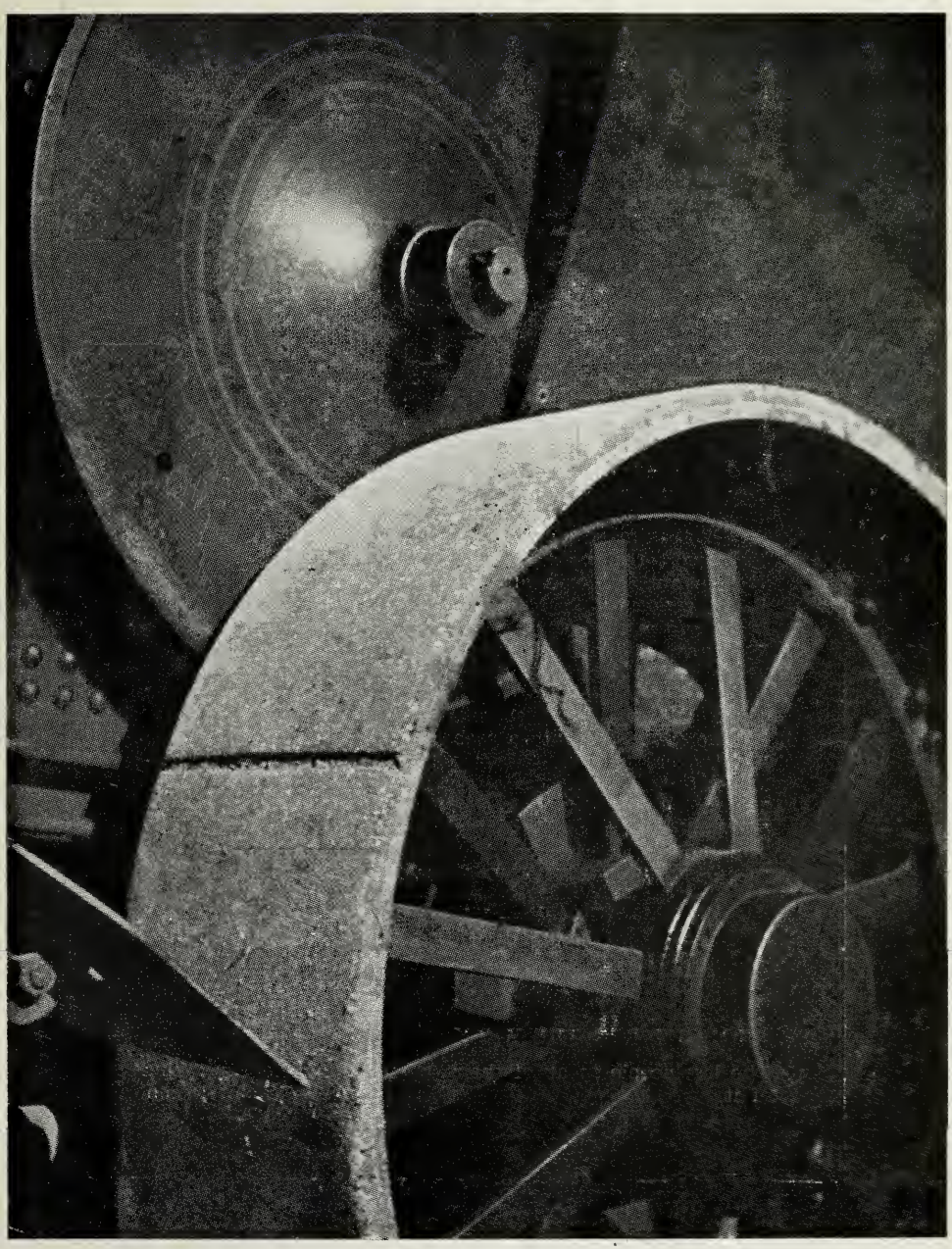
Millennial Star



Vol. 104, No. 27

Thursday, July 2, 1942

POETRY

FREEDOM.

O Freedom! thou art not, as poets dream,
A fair young girl, with light and delicate limbs,
And wavy tresses gushing from the cap
With which the Roman master crowned his slave,
When he took off the gyves. A bearded man,
Armed to the teeth, thou art: one mailed hand
Grasps the broad shield, and one the sword: thy brow
Glorious in beauty though it may be, is scarred
With tokens of old wars; thy massive limbs
Are strong and struggling. Power at thee has launched
His bolts, and with his lightnings smitten thee;
They could not quench the life thou hast from heaven.
Merciless power has dug thy dungeon deep,
And his swart armourers, by a thousand fires,
Have forged thy chain; yet, while he deems thee bound,
The links are shivered, and the prison walls
Fall outward; terribly thou springest forth,
As springs the flame above a burning pile,
And shoutest to the nations, who return
Thy shoutings, while the pale oppressor flies.

Thy birthright was not given by human hands:
Thou wert twin-born with man. Tyranny himself,
The enemy, although of reverend look,
Hoary with many years, and far obeyed,
Is later born than thou; and, as he meets
The grave defiance of thine elder eye,
The usurper trembles in his fastnesses.

Thou shalt wax stronger with the lapse of years,
But he shall fade into a feebler age;
Feebler, yet subtler. O, not yet
Mayst thou unbrace thy corselet, nor lay by
Thy sword, nor yet, O Freedom, close thy lids
In slumber; for thine enemy never sleeps,
And thou must watch and combat, till the day
Of the NEW EARTH AND HEAVEN.

—William Cullen Bryant
(Extracted from a fuller version).

THOUGHT FOR THE WEEK:

The less people speak of their greatness the more we think of it. —Francis Bacon.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

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JAMES P. HILL
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The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh,

But that every man might speak in the name of God the Lord, even the Saviour of the world.

—Doctrine and Covenants 1: 19, 20.

★

LET IT NEVER BE FORGOTTEN THAT IT IS NOT BY MEANS OF WAR THAT STATES ARE RENDERED FIT FOR THE ENJOYMENT OF CONSTITUTIONAL FREEDOM; ON THE CONTRARY, WHILST TERROR AND BLOODSHED REIGN IN THE LAND, INVOLVING MEN'S MINDS IN THE EXTREMITIES OF HOPES AND FEARS, THERE CAN BE NO PROCESS OF THOUGHT, NO EDUCATION GOING ON, BY WHICH ALONE CAN A PEOPLE BE PREPARED FOR THE ENJOYMENT OF RATIONAL LIBERTY. —Richard Cobden.

★

THIS WEEK'S COVER.

The wheels of industry may grind interminably; guns, shells, ships and tanks. To fight the enemy, nay, to defend our homes, we may be forced to use these dreadful implements of modern warfare; but the ceaseless grind and monotonous chant of that soulless machinery will not teach our children the true principles of peaceful living achieved through right government. May God help us to remember that though our Peace aims call us to pass through "the valley of the shadow of death," they still are our Peace aims, and must be preserved and nurtured until they shall produce a comfort of the soul indefinable

Excerpts From The Message Of The First Presidency

DELIVERED AT THE 112th ANNUAL CONFERENCE, APRIL 6th. 1942.

(Continued from previous issue)

MESSAGE TO MEN IN SERVICE.

TO our young men who go into service, no matter whom they serve or where, we say live clean, keep the commandments of the Lord, pray to Him constantly to preserve you in truth and righteousness, live as you pray, and then whatever betides you the Lord will be with you and nothing will happen to you that will not be to the honour and glory of God and to your salvation and exaltation. There will come into your hearts from the living of the pure life you pray for, a joy that will pass your powers of expression or understanding. The Lord will comfort you; you will feel His presence in the hour of your greatest tribulation; He will guard and protect you to the full extent that accords with His allwise purpose. Then, when the conflict is over and you return to your homes, having lived the righteous life, how great will be your happiness—whether you be of the victors or of the vanquished—that you have lived as the Lord commanded. You will return so disciplined in righteousness that thereafter all Satan's wiles and strategems will leave you untouched! Your faith and testimony will be strong beyond breaking. You will be looked up to and revered as having passed through the fiery furnaces of trial and temptation and come forth unharmed. Your brethren will look to you for counsel, support and guidance. You will be the anchors to which thereafter the youth of Zion will moor their faith in man.

To you brethren and sisters who make up the body of the Church we send again our greetings and our blessings. We are grateful to our Heavenly Father for your loyalty, your devotion, and your righteousness. We love and bless you. We are grateful for your faithfulness in your tithes and offerings, the greatest in the last year in the whole history of the Church.

We remind you that as the Lord said to ancient Israel, so He says to us, in an eternal principle:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts. if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

"And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."—Malachi 3: 10-12.

We give thanks and praise to our Heavenly Father for the unselfish and righteous service of the officers of the stakes, of the wards, of the auxiliaries, of the Priesthood, of the Missionaries, and of every man and woman who is helping to advance the cause of Truth. We give our blessing and love to all of you. We claim all of you as fellow servants of the Lord. To our

brethren of the General Authorities—the Twelve and their assistants, the Acting Presiding Patriarch, the First Council of Seventy, and the Presiding Bishopric—we give our love and trust. We thank them and our Heavenly Father for their loyal support, their faith, their righteous works, which they carry on with an eye single to the glory of God and to the progress of His work, so magnify in righteousness their callings.

We exhort all the Saints to remember the great commandment which Jesus gave:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." —Matthew 22: 37-40.

And as King Benjamin the Nephite prophet king said to his people:

". . . Learn that when ye are in the service of your fellow beings ye are only in the service of your God."—Mosiah 2: 17.

May the Lord preserve the officers and the body of the Church in health and strength, increase our faith and our testimonies, endow us all with wisdom and understanding beyond measure, that we may all so live that when we are called home we may be saved and exalted in the celestial kingdom.

OUR HEAVENLY FATHER: HEAR US IN OUR PETITIONS BEFORE THEE: LET NOTHING STAND BETWIXT US AND THEE AND THY BLESSINGS; WORK OUT THY PURPOSES SPEEDILY; DRIVE HATE FROM THE SOULS OF MEN, THAT PEACE AND BROTHERLY LOVE MAY AGAIN COME TO THE EARTH AND RULE THE HEARTS OF THY CHILDREN, THAT NATIONS MAY AGAIN LIVE TOGETHER IN AMITY. WATCH TENDERLY OVER THY CHILDREN IN ALL LANDS; BLESS THEREIN THE SICK AND AFFLICTED, CARE FOR THOSE IN DISTRESS; HELP US, THEIR BRETHREN BEARING THY PRIESTHOOD, TO FEED THE HUNGRY, CLOTHE THE NAKED, GIVE SHELTER TO THOSE WHO HAVE NO HOMES; COMFORT, OUR HEAVENLY FATHER, WITH THE FULL SWEETNESS OF THY HOLY SPIRIT, THOSE WHO MOURN, WE HUMBLY PRAY IN THE NAME OF JESUS CHRIST. AMEN.

★

IF I CAN LIVE.

"If I can live
To make some pale face brighter, and to give
A second lustre to some tear-dimmed eye;
Or e'er impart
One throb of comfort to an aching heart,
Or cheer some wayworn soul in passing by;
If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain,
My life, though bare
Perhaps of much that seemeth dear and fair
To us of earth, will not have been in vain.
The purest joy,
Most near to heaven, far from earth's alloy,
Is bidding cloud give way to sun and shine;
And 'twill be well
If, on that day of days, the angels tell
Of me, 'She did her best for one of Trine.'"

Mormonism And British Press

For the benefit of the readers of the "Millennial Star," another article is reprinted as published in the "NEWS REVIEW" of May 28th, 1942.

"MORMONS ARE NO MENACE.

IN a room overlooking Nightingale Lane in South-West London, three pretty girls type and file the records of the English Branch of the Mormon Church of Latter-day Saints, the most misunderstood community in the world.

The first Mormon Missionaries reached England in 1837 at a time when the fate of the infant Church was uncertain. Today, Mormons claim to have in Great Britain alone 71 churches and 125,000 British converts, all but 6,500 of whom have made their homes in the United States.

Mormonism began when 14-year-old Joseph Smith claimed to have had a vision in which appeared God the Father, and His Son, Jesus Christ.

Afterwards, according to the founder's account, a heavenly messenger called Moroni told him of a record engraved on golden plates, buried in a hill near his home in New York State. This record contained the full meaning of Christ's Gospel. Four years later, on September 22nd, 1827, when Joseph Smith was 22, the plates were put into his hands. With the aid of instruments called "interpreters" found with the plates, he translated the cryptic characters and gave the world the "Book of Mormon"—so called because the author was a prophet named Mormon, father to Moroni, who as a mortal had concealed the record in the hill.

Smith held the reins of the Mormon Church firmly in his hands, steering it through its many trials and difficulties, until on June 27th, 1844, he was killed by a mob who dragged him out of the gaol at Carthage, Illinois, in which he had been confined.

Fortunately for the Church of the Latter-day Saints, there remained a stalwart figure to carry on the creed in the person of bearded Brigham Young, born in June, 1801.

Young visited England as a Missionary, organised Branch Missions, established emigration agencies, and published the "Millennial Star." On the death of the Prophet Joseph Smith, he returned to America to take over leadership of the Church.

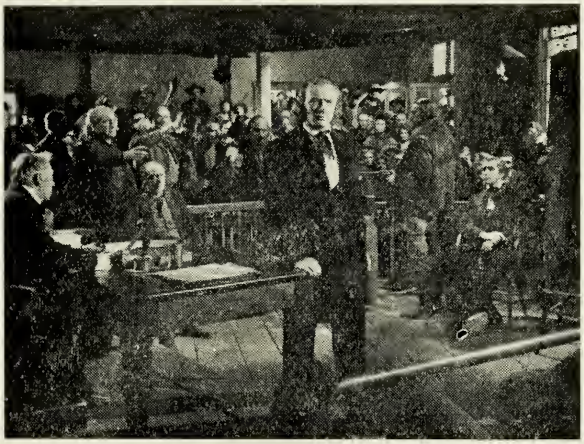
By this time the Mormons were again in trouble. The people of Ilinois were demanding their removal, and Brigham Young was faced with the Herculean task of leading them to a new country where they could practise their religious views unmolested.

He led his people across the wilderness, conquered the desert, founded Salt Lake City. Nearly 5,000 people took part in this great trek. Young's activities were manifold. He encouraged agriculture, developed natural resources, established manufactures, founded the Deseret University at Salt Lake City, and laid the foundations of the Mormon Temple.

When the territory of Utah was formed in 1850, Young was

appointed Governor by President Fillmore. Among the great Mormon leader's other creations was the Zion's Co-Operative Mercantile Institution, the largest of its kind in the West.

Mormons do not smoke, or drink tea, coffee, or alcohol. Before 1890 they permitted polygamy, a doctrine which Brigham Young followed. At his death in August, 1877, he left 17 wives and 47 children, but though there is a widespread belief to the contrary, Mormons no longer have several wives, are a high-principled body who do much good social welfare work.



Brigham Young offers an eloquent defence of Joseph Smith the Prophet

Scene from Film "Brigham Young."

We appreciate the courtesy and the evidence of broad mindedness on the part of the Editor(s) of the "News Review." The British Press, long aware of the true facts of Mormonism, is beginning to inform the British public that Mormons are "no menace." We desire to add that Mormons have never been a menace to any cause, society, or state. Mormonism embodies and simply but firmly teaches the fulness of the Gospel of Jesus Christ restored to earth in the early part of the 19th century through the Mormon Prophet Joseph Smith.

Men of note, men of experience and knowledge, imbued with the spirit of fair play and justice, begin to say boldly the truth about Mormonism. And how beautiful is the truth when it is revealed in all its pristine glory.

What has Mormonism produced within the last hundred years of its existence? A Society of people whose standards of morality are a shining example to the whole world. Happy, industrious and frugal groups of Latter-day Saints living in peace and harmony with their neighbours in many countries of the world. Tuberculosis has practically been erradicated; cancer reduced to less than one-third of what it is outside the Church, maternity deaths ten per thousand births as compared with 45 elsewhere; average age raised to 40 as against 30 years.

When the nations of the earth learn that last year the members of the Church spent one million pounds out of their own pockets to maintain over two thousand Missionaries in the Field; that there is no paid ministry in the Church; neither poverty nor unemployment or want; that honesty, virtue, sobriety and industry is the practical religion of the Latter-day Saints, then they will join the Church; they will want to bring up their children in such happy conditions. —A. K. A.

Letter published in the "News Review" of 18th June, 1942.

SAINTS PRAISED.

I would like to praise your article on the Latter-day Saints and its members (N.R., May 28th). These good people have been the victims of great bigotry and misunderstanding. Contact with them convinces even the most prejudiced person of their excellent qualities.

In their home city of Salt Lake, Utah, they exemplify in their behaviour the essence of Christian teaching, while the city and surrounding districts are outstanding models of real co-operative living.

A word about polygamy. Nearly all the practices of the Latter-day Saints are founded on the Old Testament and the New Testament up to the time of Christ's death, and hence their belief in what was then a usual practice.

They also claim that one of the revelations, to Joseph Smith, their founder, contained the instruction to re-establish polygamy on the earth. Church authorities, however, expressly forbade the practice of polygamy in 1890 owing to the friction is caused with the civil authorities, and today it is not practised by its members, though still believed to be in accordance with the "Revelation."

Dublin, W.4. —A. M. Macartney.

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From The Middle East

BROTHER LUTHER ESPLEY, serving as a Gunner in the Forces, writes:

"The 'Star,' for which I am very grateful, is arriving quite regularly, and is certainly a comfort and guide to me, especially under the conditions which I am living, at the present moment.

"In the 'Star,' Vol. 103, No. 44, dated October 30th, 1941, is an article 'Testimony in the Desert,' by Major Woodford of the A.I.F. I read that with interest, as it also applies to me, and I corroborate every word of his testimony. I may also add that the conditions during the past few days have been appalling, fit for neither man nor beast. Fierce sandstorms which simply get you down, and browned off (which is army slang for being fed up with everything).

"I thank God that although my testimony may have wavered at times, it still burns within me, and I am eagerly looking forward to that day when once again I will be actively engaged in the wonderful work of our Heavenly Father. May that day soon arrive is my constant prayer."

★

DEATH.

ALLEN—Frederick Allen, aged 61 years, father of Sister Laura Firman, passed away on May 26th, and was buried on Friday, May 29th. Funeral services were held at the Norwich Cemetery Chapel, conducted by Branch President Alfred F. Woodhouse. The grave was dedicated by Brother William Drew.

Complex Literary Styles In The Book Of Mormon

By Elder Cecil E. McGavin

Author of "Mormonism and Masonry" and "Cumorah's Gold Bible."

IT has been said by misinformed critics that the literary style of the Book of Mormon was simply that of the frontier village at the dawn of the nineteenth century, as dull and uninteresting in its make-up as a country newspaper. To the contrary, there are few books that display as many figures of speech, complex and artistic styles of literature and a variety of other forms of embellishment. The literary features of the book are higher than the provincialisms of the community in which it was translated as the heavens are above the earth.

With a minimum of comment, let us consider a few of the many figures of speech in this marvellous book: One will search in vain for a better use of the simile and metaphor than is illustrated in the following quotations: "They fought like lions for their prey."—Mosiah 20: 10. They fled "even as a goat fleeth with her young from two lions."—Alma 4: 29. "But began to be swept off by them even as a dew before the sun." —Mormon 4: 18. "I am encircled about eternally in the arms of love."—I Nephi 1: 15. "Daggers placed to pierce their souls, and wound their minds."—Jacob 2: 9.

PART IX OF
"A MARVELLOUS WORK
AND A WONDER"

A HEBREW TRAIT

The hyperbole is an exaggeration or overstatement of the facts. It is distinctly a Hebrew trait and is found extensively in this modern book of scripture, as the following examples attest: "All the trees of my vineyard are good for nothing." —Jacob 5: 42. "Therefore he began to be scorched with a burning heat" (conscience).—Alma 15: 3.

The metonymy appears in such texts as these: "O how beautiful upon the mountains are the feet of him that bringeth good things."—Mosiah 15: 18. "And his countenance did smile upon them."—III Nephi 19: 25.

The euphemism, a mild or pleasing expression instead of one that is plainer or more accurate, occurs frequently in such texts as, "Soon lay down in the cold and silent grave." —II Nephi 1: 14. "Adam fell that man might be."—II Nephi 2: 25. "Our lives pass away like as it were unto a dream." —Jacob 7: 26.

No better specimens of the allegory can be found in the writings of the masters than these: "Nothing that is good denieth the Christ."—Mormon 10: 6. "O that thou mightest be like unto the valley, firm and steadfast, and immovable in keeping the commandments of the Lord."—II Nephi 2: 10.

Every page of the Book of Mormon affords ample evidence of the vast variety of literary styles, none of which is characteristic of the provincialism of western New York in 1830, yet

The Latter-Day Saints' "Millennial Star"

THURSDAY, JULY 2, 1942

EDITORIAL

Individual Thinking

THERE was once a man who was arraigned before an established ecclesiastical body. He who was appointed to judge and condemn the accused could find no wrong in him upon the evidence submitted. For three years preceding his trial this man had given unstintingly of his time, allowing whomsoever he came into contact with the benefit of his vast knowledge. Endowed with Divine power he had ministered without question to the wants of all and sundry. Advanced in intelligence and knowledge, he had carefully corrected erroneous beliefs and statements of his contemporaries. Ever helpful, this great benefactor of mankind grew suddenly unpopular, and the jealousy of his critics inspired their efforts towards effecting his imprisonment and false trial.

Upon the occasion of a certain feast, it was the custom of this particular people to have released to them one prisoner. Since he could find no guilt in this teacher, the judge was prevailed upon to present to the multitude gathered this man and another, a murderer, that the people might choose the one to be freed themselves. So well had the opposition seduced the minds of the crowd that they cried out for the release of the taker of human life as against he who gave them life eternal.

While the incident is alone by reason of underlying purpose and the Divine character of its central figure, it is not unfamiliar to historians and their students in its general nature. There have been many great thinkers, particularly Christian, who have suffered the martyrs fate. Many times because the power of their teaching has threatened the existing oligarchy, that group has sought to undermine the prestige of the teacher, using whatever improper means suited the purpose best. A perusal of Foxe's Book of Martyrs will give the reader a clear conception of such incidents.

The amazing point is that always a large section of the people who were willing to accede to the arguments against

the teacher, were those that listened unquestionably to his principles when he taught them. It seems that once the tide of popular opinion has turned against the individual, providing there is someone with a powerful enough rhetoric, the opposition will not be long without adherents.

The explanation is this: A portion of the public prefer not to think for themselves. They would far rather allow someone to do their thinking for them (questionable though the source of knowledge may be) and merely say "AYE" when required to do so. Officialdom, corrupt though it may be, is for them the voice of authoritative knowledge, and as sheep will insensibly follow their leader, so will they follow the loudest voice and oftimes the grandest imitation. Thus today has propaganda become a threat and a menace. It is an evil and corrupting influence. In garrulous effort it seeks to minify and magnify events great and small, and the foulest lies are told, the most infamous prevarications committed to paper in its stead. We want none of it!

"The Glory of God is Intelligence," and Latter-day Saints should seek ever to think for themselves, guided and inspired by the power of God invoked in earnest supplication. These are days when, despicable though it may seem, the margin of error allowed is very wide, and the truth is often subjugated to produce a more favourable effect. O. how have men endeavoured to glorify themselves before their people! What power has Satan conferred upon them that they are enabled to gather unto themselves a group of satellites whose every effort is bent to the impression of the minds of the masses with the infallibility of the leader. The effect is doubly dangerous in so much that it accentuates in the mind of the demagogue the same beliefs that he strives so hard to inculcate in the minds of the mass, and his own supremacy and perfection becomes with him a settled fact. Dangerous ground indeed!

Professor Berdyaev states: "Mass leaders are like mediums. They sway the masses, but are also swayed by them. Freud very justly noted that the leader exercises an erotic fascination on the mass, that they are infatuated by him. It is this fact which makes possible the dictatorship . . . of the little Caesar's and Napoleon's of today.

It is a vicious circle. Adolf Hitler is credited with having stated (humorous thought): "It makes one's hair stand on end to see how some people distort the truth."

Latter-day Saints must lead the way. **Think for yourselves!** It is our duty to teach our children correct and true principles, untainted by the world's mad messages.

Remember, the Lord "Came unto his own, but his own received him not.

"But as many as received him, to them gave he power to become the sons of God."

—J. P. H.

most of these were popular with the early Hebrew prophets whose sacred writings were shared by the Nephites, who naturally would seek to imitate the style of the authors of their first sacred writings.

SORITES AND LOGIC

In addition to the short expressions we have presented from the Book of Mormon, there are lengthy, complex forms which none but a master attempts to use. Space will permit the consideration of but one,—the Sorites. I am indebted to my colleague, Elder Arch S. Reynolds, for this information, as well as much of the material already presented in this series. This is a form of syllogistic argument in which many syllogisms are combined so as to make a connected argument of length, involving the existence of interrelated syllogisms. A Sorites is a chain, a piling-up of premises leading to a conclusion, the argument gathering weight as it proceeds.

Very seldom do we find this learned type of reasoning given so pointedly and forcefully, as it is in the Book of Mormon. In fact, this complex and difficult form of logic is very rarely seen in our literature. One good example of this type of logic was written by Sir Thomas Wyatt in the sixteenth century.

The longer life the more offence,
The more offence the greater paine,
The greater paine the less defence,
The less defence the lesser gaine;
The loss of gaine long yll doth trye,
Wherefore come death and let me dye.

Come gentle Death, the ebbe of care,
The ebbe of care the flood of life,
The flood of life the joy full fare,
The joy full fare the end of strife,
The end of strife that thing wish I;
Wherefore come death and let me dye.

From a Sorites by Confucius we quote a few lines:

. . . And their thoughts were sincere.
Their thoughts being sincere,
Their hearts were rectified,
Their hearts being rectified,
Their persons were cultivated,
Their persons being cultivated,
Their families were regulated,
Their families being regulated,
Their states were rightly governed.

Paul gives a modified Sorites in Galatians 5: 16-26, one of the few examples to be found in his writings. It is almost unknown in the Old Testament.

This learned type of reasoning is used extensively in the writings of the Nephites, a few examples of which we quote:

"Wherefore, he has given a law; and where there is no law given there is no punishment; and where there is no punishment there is no condemnation; and where there is no condemnation the mercies of the Holy One of Israel have claim upon them. . ."—II Nephi 9: 25.

Another example is found in II Nephi 2: 13:

"And if ye shall say there is no law, ye shall say there is no sin. If ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness there be no happiness. And if there be no righteousness nor happiness there be no punishment nor misery. And if these things are not there is no God. And if there is no God we are not, neither the earth; for there could have been no creation of things, neither to act nor to be acted upon; wherefore, all things must have vanished away."

In the Book of Mormon there are many examples of this learned method of logic, yet the writers of the book were untrained men who laboured with their hands for their support. Many of them confessed their weakness for such a divine task as writing scripture which would be accepted by thousands of cultured peoples as the word of God. Moroni, the last writer upon the plates of gold gave this significant apology:

"Condemn me not because of mine imperfection, neither my father, because of his imperfection, neither them who have written before him; but rather give thanks unto God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than we have been."

Yet these humble men gave to the world a book of scripture so precious and superior to the writings of men, that Ezekiel did not belittle or cheapen the Holy Bible when he predicted that the sticks of Judah and Joseph would be combined as one when the Lord should proceed to do a marvellous work and a wonder among the people in the last days.

We have considered but one form of logic in this remarkable book, which is scarcely approached in the Bible or surpassed in modern literature. In the Epistle to the Hebrews this type of reasoning is used in a mild way, yet it is purely exposition and argument. It affirms, explains, argues and exhorts, yet does not contain a metaphysical statement. The author reasons from material derived entirely from the Old Testament, whereas, in the Book of Mormon the writers reason from all known sources of information to enlarge the idea and prove their point.

It is utterly unreasonable to assume that Joseph Smith or Sidney Rigdon were the authors of this superb style of logic. It is as unlike their customary writing as the night is unlike the day. The Book of Mormon is certainly a monument to the inspiration of Joseph Smith. In the brief space of ninety days no man could have prepared such a marvellous work except under the inspiration of God.

It is a fact worthy of emphasis that these sublime and superior forms of literary technique, so skilfully used by the Nephites, are absent from the writings of the Jaredites. The few traces of literary embellishment that may appear in that record are due to the influence of the translator, Moroni, who was well acquainted with all the advanced and learned literary styles of the Nephites. Such touches, however, are negligible in this primitive literature.

(Continued on page 432)

For The Young Folk

"YOU will find it less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults; still less of others' faults; in every person who comes near you, look for what is good and strong; honour that; rejoice in it; and, as you can, try to imitate it; and your faults will drop off like dead leaves, when their time comes."

MOSES felt very nervous at the thought of appearing before Pharoah. He confessed his feeling of weakness to the Lord, and was commanded to take along his rod and, when the time was ripe, cast it before the feet of Pharoah. If he did this, he was promised that the rod would be turned into a serpent, just as it did on the day that Moses was called and appointed to his special work.

Finally the day arrived, and Moses and Aaron stood before Pharoah. As the Lord had commanded, when Moses was asked for a sign that he was really a prophet of God, he asked Aaron to cast the rod to the ground, and it was changed immediately to a serpent, just as the Lord had said. Now the Egyptian ruler had a great many magicians and sorcerers at his court, and when he saw this miracle he called them all in. They were able, through their magic and witchcraft, to turn their rods into serpents also. Moses, though, had performed his miracle through the power of God, and his serpent turned and ate up all the serpents of the magicians.

Many people have been very puzzled when reading in the Bible that when Moses asked the ruler of Egypt to let the Israelites go "The Lord hardened Pharoah's heart." Have you ever heard the saying, "Give him enough rope and he'll hang himself"? I have! When people say this, they are referring to people who are in the habit of doing wrong towards others. When such people are allowed to persist in their wickedness they usually, one day, carry their wrong actions a little too far, and then they get into trouble, and reap the punishment which they have merited. Such people usually find in the long run that the only person they have harmed is themselves.

The Egyptians, under Pharoah, had for years been oppressing the Israelites. So far they had escaped without punishment. The Lord allowed them to persist in their wickedness, but only up to a certain point. When Moses went to plead the cause of the Israelite people, the Lord hardened Pharoah's heart. Then, when Pharoah disregarded the pleading of a prophet of God, and did not let the people go, the Lord was able to punish the inhabitants of the land of Egypt for their long tyranny over Israel.

—E. M. B.

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YOU CANNOT HURT ANYBODY WITHOUT RECEIVING GREATER HURT YOURSELF.

—Dr. Arnot.

Welsh District Annual Conference

Held on Sunday, June 21st, 1942.

At our Church Hall, Penyard Road, Merthyr Tydfil.

Owing to great distance and curtailment of transport, members were not able to present the programme on Saturday.

The first session of the Conference commenced at 10.30 a.m. on Sunday, conducted by District President Richard C. Thomas. After the opening exercises and the Sacrament, the meeting was devoted to testimony bearing. Although the attendance was very small, the spirit of the Lord was very apparent and the meeting was most inspirational.

At 12.30 President A. K. Anastasiou met with the District and Branch Presidents of the Welsh District to receive reports and consider various problems and projects. The meeting was very beneficial and much material was discussed and the Mission Progress Programme fully explained.

The second session commenced at 2.30 p.m., again conducted by the District President. The speakers in this session were Elders Hadyn Forward, Harold G. Thomas, and Christopher L. Roberts, who dwelt on the Pre-existent, Present and Future Life as three subjects, and each one contributed well prepared addresses for the benefit of the congregation. The meeting separated into two groups—Priesthood and Ladies—to discuss general matters. The Priesthood group considered some doctrinal matters. With one exception, all the Priesthood present reported as full tithe payers. The Mission President discussed with the brethren some vital points of doctrine, government, and the personal obligation of each member who has received the divine Priesthood. The Aaronic Priesthood members were encouraged to honour and magnify their calling and honour it as much as the members of the Melchizedek Priesthood. Some faith promoting incidents were related, showing that today, as in the past, the Lord is in our midst to help us in the fulfilment of our sacred obligations. Sister Anastasiou discussed with the local Sisters ways and means of improving Relief Society work and re-organising some of them. The great distance, lack of transport, and long hours are the cause of inactivity in the Branches of the Welsh District.

The final session commenced at 6.15 pm., attended by several friends of the Church. District President Richard C. Thomas welcomed the congregation and the visiting authorities, and expressed his hope that the Spirit of the Lord would be poured out in rich abundance for the benefit of the final hour of worship in the Welsh Conference. Lady Missionary Sister Hilda M. Woodford, representing the Mission Genealogical Board, was the first speaker, dwelling on Genealogy. Sister Anastasiou, President of the British Mission Relief Society, addressed the congregation on the subject of Relief Society, Charity, and encouraged the Sisters to be faithful in supporting the Priesthood in the Branches and set the example of faithfulness, diligence, and obedience to the principles of the gospel in the home. President A. K. Anastasiou was the final speaker, who addressed the Conference on the subject advertised. Members were encouraged to follow the counsel given by the First Presidency in the General Conference address, published in the "Star." The necessity of making provisions for food and living closer to the Branches so that the Saints may have the advantages of worshipping regularly were emphasised. Non-members were counselled to accept the testimony and the witness of the servants of the Lord and accept baptism for their own salvation. Spiritually the Conference was a very fine success. Attendance at final session, 32.

Glen Forward, aged 14, was ordained a Deacon by President A K. Anastasiou. Two other male members were called on full time Missions.

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BIRMINGHAM DISTRICT CONFERENCE SCHEDULED.

BIRMINGHAM District Conference will be held at the **L D.S. Chapel, Park Street, Kidderminster,** on Saturday and Sunday. July 18th and 19th.

Saturday programme: 5.30 p.m., Special Meeting with District and Branch Presidencies; 6.45 p.m. to 8.30 p.m., Tabernacle Organ and Choir Records; 1-act play, "Conversion"; dramatic reproduction on records, "The Fulness of Times"; Sister H. Woodford on Genealogical problems; social contact, etc.

Sunday programme: 10 a.m., Testimony-Sacrament Meeting, 11 a.m., 1st session, with an half-hour programme presented by Sunday School children; 2.30 p.m., 2nd session; 3.45 p.m., separate sessions for Priesthood and Ladies; 6 p.m., the final session.

L.D.S. Pen Friendship League

THE hand of true friendship of many a Latter-day Saint is constantly open to clasp another hand firmly and sincerely in the spirit of lasting, affectionate, and helpful comradeship. The most that one can seek in life is a real friend of equal intellect, equal spiritual and social status, and an outlook upon life and life's problems that will give one that foothold which is needed to make a start. Apart from individual, personal friendship, the L.D.S. youth should make many friends in the Church first and outside second. Our Pen Friendship League is developing these ideas, and slowly but surely realizing them.

To correspond regularly with more than one friend, primarily on the subject of our Faith and L.D.S. Ideology, is the height of intellectual development that every one of us should seek and foster.

The project of uniting many of our fine L.D.S. members who have reached the age of maturity through wise counsel and guidance has always been the most important problem of all the General, Stake, Ward, and Mission Authorities. Those who have sought and accepted the counsel given, rejoice today; others who have failed to heed live to regret the folly of their ways.

Latter-day Saints, because of the Covenant you have made with the Lord at the waters of Baptism, you are entitled to be called the sons of daughters of God: therefore seek true friendship and life's companionship among your own kind.

Do not unite with a son or daughter of men, who will not hearken to the voice of God.

We welcome into our League some more members:

"Please add my name to the list of pen friends. I am not a member of the Church of Jesus Christ, but attend all the meetings and hope to become a member in the near future. I will be very pleased to communicate with someone."—Miss Margaret (Peggy) Macpherson, 15b West Kirk Street, Airdrie, Scotland.

"I think that the Pen Friendship League is wonderful, and that it is the duty of each Latter-day Saint to help our Brothers and Sisters all we can, especially those who are serving in H.M. Forces, by writing to them and keeping them in touch with the Church and its activities."—Joan Taggart, 58 Joanmount Park, Cliftonville, Belfast, N.I.

Elder Delwin M. Clawson, Box 1373, Winslow, Arizona, U.S.A., will be glad to hear from friends he met in the British Mission in 1932-3.

LATTER-DAY SAINTS—YOUNG PEOPLE—BUILD A TRUE AND LASTING FRIENDSHIP AMONG YOU.

—A. K. A.

District Activities

Birmingham

Birmingham District Whitsuntide M.I.A. Convention was held on May 23rd to 25th, 1942, in the Handsworth Chapel, Birmingham. The theme was taken from I Samuel 15: 22.

On Saturday, at 4.0 p.m., the essay, chorus and public speaking contests were held, under the direction of District Y.M.M.I.A. Supervisor Dennis F. Collins. The winning chorus was Sparkbrook, numbering twelve, and conducted by Sister Augusta Edwards. The winning essays were written by Elder E. John S. Jones and Sister Gwen C. Farmer, both of the Sparkbrook Branch.

At 6.30 p.m. the Convention adjourned to Rookery Road Schools where, after a prayer by Elder W. Alvin Thomas, Master of Ceremonies, the M.I.A. and visitors danced to the music of Norman Birch and his "Galvanians." Approximately 200 people were present, and were supplied with refreshments by the Relief Society.

On Sunday, at 9.30 a.m., a Testimony and Thanksgiving meeting was held.

Sunday School was held at 11.0 a.m., under the direction of the District Sunday School Supervisor, Clarence G. Linnett. Others taking part were Elder Leslie W. Dunn, Kidderminster; Sisters Augusta Edwards and Eugenie St. J. Yates, Sparkbrook; and Sister Linnett, Nuneaton. The attendance at this session reached the figure of 99.

At 3.0 p.m. the M.I.A. General Session convened, under the direction of Sister Lois Collins, Y.W.M.I.A. District Supervisor. Present at this session were Sister Madeline Hill, Y.W.M.I.A. President; Sister Alice Bickersaff, Executive Secretary; Sister Edith G. Rees, Mission Beekeeper; and Elder Melvin W. Dunn, Assistant to Y.M.M.I.A. Board and recently returned Missionary. The climax of the Convention was the presentation of the District Trophy, a handsome silver cup, to Brother Lorenzo P. Dunn and Sister Iris M. Gardner, the M.I.A. Presidents of the Kidderminster, winning Branch on points for yearly activity.

All the Saints of the Birmingham District were pleased and surprised to learn that Sparkbrook Branch had won the Mission Contest. The trophy, a beautifully worked banner, was presented to Sparkbrook's M.I.A. Presidents, Sister Augusta Edwards and Elder E. John S. Jones, by Sister Madeline Hill.

The final session convened at 6.0 p.m., under the direction of District President Norman Dunn. Speakers were Missionaries Sister J. Walton, Elders A. C. Anastasiou and Derek N. Hawkes, and Sister Joyce Gittins. A mixed choir, under the direction of President Norman Dunn, sang "O Star Divine," and the Sparkbrook Gleaner Chorus sang "Unanswered Yet" in a very inspiring manner. The attendance at this meeting was 132.

On Monday, games were held in the Handsworth Chapel, under the direction of Elder Dennis F. Collins and Sister Lois Collins. Good fun was enjoyed by everyone, and the Convention closed at 4.0 p.m.

London

Elders A. J. Fisher, M. W. Dunn and A. L. Gittins gave a lecture and films showing the scenic wonders of Western America, the famous Salt Lake City, along with the film "King of Kings," at the Salvation Army Hall, Gravesend. The Major in charge passed a vote of thanks to the Missionaries for the enjoyable evening's programme.

A farewell social was held on April 28th, in the home of President Rudd of the Gravesend Branch, in honour of the travelling Missionaries, Elders H. W. Dyson, M. W. Dunn, A. L. Gittins and A. J. Fisher. Refreshments were served, and a good time was enjoyed by Saints and friends alike. Speeches of appreciation were given by President Rudd and Elder Palmer. Each Missionary responded, and acknowledged the kindness shown by the Saints and friends of the Gravesend Branch.

The Brighton Branch Sunday School held an outing to Montsecoomb on Whit Monday, under the direction of the Superintendent, Elder William E. Mitchell. Lady Missionaries Sisters Nancy Wild and Eva Williams, who have recently arrived, were present.

Newcastle

The M.I.A. of the South Shields Branch held a Fish and Chip supper to mark the end of the winter season, on Tuesday, 12th May. Sister Lilian Foster conducted, and Y.W.M.I.A. President Sister Gwen Johnston presided. The first part of the evening was spent in games. Tables were then laid, and the company partook of fish and chips. At the close of the evening, the 15 people present were united in singing "Auld Lang Syne."

Nottingham

A baptismal service was held at the Public Baths, Arnold, on May 16th. Clarice Brenda Capps and Robert Howard Capps, from the Derby Branch, and Marjorie Slater, from the Eastwood Branch, were baptised by Missionary Elder Lawrence T. Moore. Sister Clarice Brenda Capps was confirmed by District President Geo. E. Gent, Brother Robert Howard Capps was confirmed by Elder Wm. Lyons Buchanan, and Sister Marjorie Slater by Elder Joseph Hayes. A large number of Saints and investigators were present. The service was conducted by President Geo. E. Gent, and the speakers were Elders Buchanan and Haves.

Scottish

Thirty-six people, including several non-members, attended a social held on Saturday, June 13th, in the Aberdeen Branch. The programme, arranged by Lady Missionaries Sisters Joyce McCormick and Rose Fletcher, was conducted by Brother Findlay, Branch President. It included games and community singing, followed by concert items by several young kiddies comprising a vocal solo and chorus, a comic sketch, and a "Highland Dance" in national costume. High spot of the evening was a play entitled "The Lord's Prayer," enacted by Ina Findlay, Betty Sutherland, Helen Sutherland, Ella Findlay, and Sheila Birnie. During an interval, refreshments were served by Sisters Edwards and Henry. All enjoyed a very fine and entertaining evening.

Welsh

A Mother's Day programme was held at the Varteg Branch, Sunday, May 24th. After an enjoyable programme, carnations were presented to the mothers present by the youngest children. Remarks were made by President Richard C. Thomas, who was the oldest father present.

Varteg Branch Conference was held on Sunday afternoon, 24th May. Speakers were Branch President Haydn Forward, Brother Harold G. Thomas, and District President Richard C. Thomas. A report of the Branch activities was given by Branch President Haydn Forward.

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COMPLEX LITERARY STYLES IN THE BOOK OF MORMON

(Continued from page 427)

There are few books that exhibit as many forms of literary embellishment and such a vast variety of literary techniques as are to be found in the Book of Mormon. From the standpoint of literature, as well as doctrine and philosophy, the Nephite Record is not unworthy of the honour accorded it by being considered by its adherents as a suitable companion to the Holy Bible.

Its superb literary features, though incidental to its doctrinal philosophy, make it such a superior volume that plates of gold were not too good as a permanent medium to carry its precious message from the distant past to the present. From any point of view it may be considered, it is not unworthy of the title, the "Gold Bible."

L.D.S. DISTRICT PRESIDENTS IN BRITAIN

Birmingham:
Norman Dunn,
"Paxford,"
79, Oak Road,
Quinton,
Birmingham 32.

Bristol:
Wm. C. McCormick,
3, Creswick Avenue,
Hanham, Bristol.

Hull:
Eric Thorp,
306, Weelsby Street,
Grimsby.

Leeds:
Herbert Walker,
36, Tennis Avenue,
Tong Street, Bradford.

Liverpool:
P. L. Cookman,
88, Brownedge Road,
Lostock Hall,
Preston, Lancs.

London:
Wm. O. Chipping,
111, Charmouth Road,
St. Albans, Herts.

Newcastle:
Frdk. W. Oates,
161, St. Luke's Road,
Ford Estate,
Sunderland.

Manchester:
Albert Woodruff,
28, Manchester Road,
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Norwich:
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Nottingham:
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Sheffield:
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95, Beaumont Road,
Sheffield 2.

Scottish:
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76, Cornwall Street,
Glasgow, S.1.

Welsh:
Richard C. Thomas,
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Varteg, Mon.

Irish:
Christian Fdk. Steele,
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Downeybrook, Dublin.

L.D.S. BRANCH PRESIDENTS IN BRITAIN

BIRMINGHAM DISTRICT

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156, Heathfield Rd.,
Handsworth,
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Kidderminster:
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226, Hoo Road,
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Northampton:
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Nuneaton:
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Sparkbrook:
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Sparkbrook,
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Staffordshire:
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Hanham:
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Hull:
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Clayton:
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Halifax:
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Leeds:
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L.D.S. BRANCH PRESIDENTS IN BRITAIN—(continued)

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Norwich:
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